THE CHRONICLE

OF THE

LONDON MISSIONARY SOCIETY

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THE APPROACHING ANNIVERSARY.

MAY will soon be upon us, and the second of the four years consecrated to the initiation of our Forward Movement be at an end. To anticipate the month of meetings seems natural. With the financial position at the end of 1892 clearly ascertained, the close of the financial year distant only two months, and the anniversary meetings already occupying the close attention of a special committee, we are in a position to some extent to forecast the future and predict the story which, in May, will have to be told.

One thing is quite clear. That story cannot fail to be, in the main, a joyous one. Drawbacks there may be. The need for persistent, continuous, and yet more widely extended effort may have to be notified and emphasised. But the key-note must be jubilant. There will be much in the year's retrospect to awaken gratitude and evoke thanksgiving and praise. "The Lord of the harvest" has heard the prayers of His people, and has "thrust forth labourers" into the field. The Society will have the joy of reporting a larger accession of missionaries to its ranks than in any previous year of its history. Nor will the record be of numerical increase alone; it will tell also of enhanced spiritual force. The Forward Movement has been used by God as a powerful magnet to attract to the foreign field some truly choice spirits. The outgoing bands of missionaries have conveyed to their new spheres fresh resources of self-sacrificing earnestness, consecration, spiritual energy, manly vigour, and womanly tenderness, which the missionaries who have been reinforced gladly recognise, and for which they are deeply thankful. Every mail brings letters bearing this testimony.

In one quarter only is there ground for anxiety. The financial outlook is unhappily a little overcast. At the meeting of the Board, held on January 10th, a statement of accounts to December 31st was presented, which, though not alarming, yet clearly showed that much remains to be done if the balance-sheet is to be satisfactory. The total receipts for the nine months (April 1st to December 31st) were as follows:—For General Purposes, £41,004 13s.; for Special Purposes, £257 15s. 9d.; from Legacies, £5,985 5s. 8d.; or £47,247 14s. 5d. in all. The figures for the corresponding period last year were £49,817 0s. 5d. In addition to these receipts, there was £9,544 8s. 1d., the balance in hand on March 31st, 1892, and £500 had been received from an investment that had been realised. This gives a gross total of money at disposal of £57,292 2s. 6d. But the enlarged operations of the Society have, of necessity, involved a greater expenditure, and the total expenditure for the nine months was £99,223 0s. 5d. That leaves a balance against the Society to date of £41,930 17s. 11d. An

adverse balance at this period of the financial year is not in the least unusual; indeed it is quite normal. Its amount is the only point of special moment. Last year, including the deficiency from 1890 of £7,597 2s. 5d., it amounted to £38,573 18s. 10d., or £3,356 19s. 1d. less than that of the present year.

Three months had still to run when the foregoing figures were drawn up, and during those months the fidelity and liberality of the churches will be put to the test. Much will depend upon the thoroughness with which the Week of Prayer and Self-Denial is observed. Much, too, depends upon the amounts contributed as annual subscriptions or special donations between now and the 31st of March. Many of these subscriptions are collected during February and March, and it is hoped that collectors will spare no pains to bring the Society's claims both before those who already subscribe, with a view to an enlarged subscription, and before others who have not yet appeared on the list of subscribers.* The probable expenditure during the remaining quarter of the financial year is estimated at £35,000, and the probable receipts, so far as last year's experience can serve as a guide, will be £69,000. This estimate would leave the Society with a deficiency!

The mere mention of a deficiency at the end of a year in other respects so glorious sounds positively humiliating. It would be little less than a disaster; and we are confident that the Society's generous friends and supporters will see to it that no such blot shall be found upon the year's record. Let each one be up and doing. Above all, let us remember the oft-repeated words and underlying principle of our aggressive policy:—

"The work in which the Society is engaged is no mere human enterprise. It is the work of the Lord Jesus Christ. It is a commission laid upon the Society by Him. It relates to that supreme object of His Incarnation and Passion, the Salvation of the World, and those to whom Christ entrusts a commission to do His work have a right to go to Him for the means to do it, and are expected to undertake all the responsibilities connected with it, in the assurance that He will provide all needful means for meeting those responsibilities."

If that conviction be ours, all will be well, and with absolute confidence we may look to Him. "All power is given unto *Me*. . . . Go *ye*, therefore." The two things are inseparably linked. Christ's sovereignty and inexhaustible resources; Christ's followers' solemn responsibility in applying these. Money, time, talents, personal service, or vicarious and representative service where the personal cannot be rendered, all to be laid at His feet, all to be regarded as His. Let us keep this first principle in view, and the approaching anniversary will be the greatest and the best the London Missionary Society has ever known.

GEORGE COUSINS.

* Leaflets to aid collectors in doing this can be obtained at he Mission House.

FROM THE HOME SECRETARY.

THE turn of the year which brings us to the last quarter of our financial year has led to frequent and somewhat anxious consideration of our financial position. The figures given in the first article show that we are not at present in the happy condition of last year. Our expenditure has considerably increased through the many additions to our staff, but we have not so far received the large contributions specially sent in 1891 for the Forward Movement. There is yet time for our friends to show that they will not allow the slightest retrogression. I trust that the publication of our fears will be speedily followed by their complete dissipation.

As I write we are thronged with orders for Self-Denial envelopes and leaflets, no less than a hundred having come to hand in one day. The total number ordered so far is nearly 500,000. It looks as if the week was going to be widely observed.

IT is too late now to say anything for this year's effort, but it may be well to note that in many places the last week in January has been found so inconvenient that it will be advisable to arrange for another time in our next year. Another remark suggested by many letters is that the Self-Denial Week is not intended as another appeal *for subscriptions*. Its idea is giving up some luxury or exercising some economy, and devoting the money saved to our work. If this had been realised, none of our friends would have refused

to allow the circulation of leaflets and envelopes because they were already taxed to the uttermost. All that we have desired, and we regret that our wish was not everywhere granted, was that all members of our constituent churches might have the opportunity of helping us by this method. Whatever the financial result of the week, we shall reap lasting benefit by the special prayer which will be poured forth on many sides.

WE are looking still further forward just now, and anticipating our annual meetings in May. The following is the programme for the week, May 8th to 14th :—

Monday, May 8th. 10.30 a.m.—Prayer meeting at Mission House. 3.0 p.m.—Annual meeting of members of the Society.

Tuesday, May 9th. 3 p.m.—Ladies' meeting.

Wednesday, May 10th. 11 a.m.—Annual sermon.
5.30 p.m.—Conversazione.

Thursday, May 11th. 11 a.m.—Annual public meeting.

Friday, May 12th. 7.30—Young men's meeting.

Saturday, May 13th. 4 p.m.—Children's demonstration.

Sunday, May 14th.—Missionary sermons in London churches and chapels.

We are also trying to arrange for a large Welsh meeting. We hope the forthcoming anniversary will surpass the memorable one of last year ; it will do so if all our friends will do their part, and not leave an undue share of the responsibility upon the officers of the Society.

THOSE who are interested in children's effort on our behalf will be pleased with the following extract from a letter just received :—

"I forward a set of toy furniture which my little girl, not yet eleven years old, has made. She has made twenty-two such sets, and sold them at 1s. per set ; with the doll they made 1s. 3d. I send you this as a sample, which, if shown to others, might induce them to help in the good work. You will see she has obtained £1 2s. 3d. for the mission-work by them."

I was delighted with the ingenuity and taste displayed in the manufacture of the doll's furniture, and my next caller, an ardent friend of missions, offered to purchase the set for 1s. 6d. He intends to show them as an illustration of what skilful little hands can do when guided by willing hearts.

BY the death of W. Armitage, Esq., of Bowdon, we have just sustained a great loss. Mr. Armitage was for many years the honoured treasurer of the Manchester and Salford Auxiliary. We give thanks for his life, and offer our sincere sympathy to those whose trial is much heavier than ours. May God raise up many more who will be as true and generous towards our work as our friend who has entered into his reward.

ARTHUR N. JOHNSON.

HOMES FOR MISSIONARIES ON FURLOUGH.

TRUSTEES.

ALFRED J. SHEPHEARD, Esq., Hampstead, N.
G. W. DODDS, Esq., Upper Norwood, S.E.
A. DE SELINCOURT, Esq., 16, Cannon Street, E.C.

TREASURERS.

F. CRAVEN, Esq., J.P., Lexden House, Bradford, Yorkshire.
G. H. WILLIAMS, Esq., St. Kilda, North Finchley.

COMMITTEE.

(In consultation with the Revs. R. WARDLAW THOMPSON and GEORGE COUSINS.)

Rev. Dr. MACFARLANE, Bedford.
J. BROWN, Esq., Morden Cliff, Lewisham, S.E.
W. J. COOPER, Esq., Ivydene, Catford, S.E.
H. LEE, Esq., J.P., Highbury Quadrant, N.
S. M. OSMOND, Esq., Blackheath Park, S.E.
W. G. WILKINS, Esq., Woodbury House, Finsbury Park, N.
Rev. H. COLEY, 12, North Villas, Camden Square, N.W.

HONORARY SECRETARY.

Rev. S. T. WILLIAMS, Kelvin Lodge, Catford, S.E.

MANY of our missionaries are often put to great inconvenience when they come home on furlough, through having to seek for a house and to furnish it in the midst of their deputation work ; and they suffer heavy pecuniary loss when at the expiration of their furlough, they have to dispose of their furniture.

A freehold house has been secured at Catford, at a cost of £600, including furniture, which is now in the occupation of Mr. Lawes, of Savage Island. Other houses in suitable localities will be provided as funds come in.

With five or six such homes, each costing about £650, including furniture, the surplus accruing from the payments of the missionaries would, in a few years, provide a sufficient number, when the charge for the homes would be greatly reduced, and some saving to the Society's funds effected.

At a meeting of the Board of Directors of the London Missionary Society, held October 25th, 1892, Rev. W. ROBERTS, B.A., in the Chair, it was resolved—

> "That the Board having been apprised of the proposal of the Rev. S. T. WILLIAMS for providing furnished houses for the Society's missionaries when at home on furlough, and sympathising therewith as likely to promote their comfort, to facilitate their work, and to save them from pecuniary loss, whilst not accepting any responsibility in connection with the proposal, cordially commends it to the support of the Society's constituents."

Many missionaries have written approving of the scheme. One example may be given.

The Rev. J. STONEHOUSE, of Peking, writes :—"I am glad you have such a good movement in hand. I think £60 a year a fair sum. When we leave this house we shall have to sell the furniture again at a loss. The loss of time and annoyance in finding a suitable house and fitting it up is perfectly tormenting —all of which would be avoided if homes such as you suggest were provided. I do hope you will be successful in your endeavour to establish such homes, and that when next on furlough I may find your scheme in full working order."

Full particulars will be gladly supplied by the Secretary, and contributions thankfully received by the Treasurers, or any Member of the Committee. Contributors in the Northern Counties are requested to transmit their gifts to F. CRAVEN, Esq., Bradford, Yorkshire.

THE WATCHERS' BAND AND PRAYER UNION

OF THE

LONDON MISSIONARY SOCIETY.

THE Manual, containing Plan of Prayer and Maps, and particulars of the various Mission-fields, with List of Missionaries and Membership card ... ... 6d.

Annual Renewal Fee for New Membership Card and Revised List of Missionaries, payable on March 31st ... 2d.

Application for membership should be made to the Secretary of the Local Branch, where such has been formed. In other cases, members will be enrolled on the register of the Central Union, on their forwarding full name and address (stating whether Mr., Mrs., or Miss), together with the entrance fee of Sixpence, to the Hon. Secretary, Mrs. Liddiard, Mission House, 14, Blomfield Street, E.C.

PROCEEDINGS OF THE BOARD.

Board Meeting, December 20th, 1892.—Rev. W. ROBERTS, B.A., in the Chair. Number of Directors present, 66.

Upon the recommendation of the Southern Committee, based upon the Foreign Secretary's report of his visit to South Africa, it was decided that the Rev. W. C. Willoughby, of Brighton, and two lady missionaries, should be appointed to labour at Palapye, Bechuanaland; and that a lady missionary be appointed for educational work at Molepolole. It was decided to continue at Kuruman the special work which has hitherto been done at that place in connection with the Bechuanaland Mission—viz., the Printing Office, the Boys' Boarding and Normal School, and the Institution for the Training of Native Teachers—and arrangements were made for extending the educational work of the Mission.

Permission was accorded to the Rev. J. T. Brown, of Kuruman, to return to England in the spring of 1894.

Arrangements were made for a special meeting of the secretaries, the missionaries at home on furlough, and the missionary students in the London Colleges on January 20th.

The Home estimates for 1893 were agreed to.

Board Meeting, January 10th, 1893.—Rev. W. ROBERTS, B.A., in the Chair. Number of Directors present, 62.

The Foreign Secretary introduced the Rev. D. P. Jones, on his return from Central Africa; the Rev. J. Levitt, who has resigned the pastorate of Tintwistle Congregational Church, Manchester, to join the Society's staff of missionaries, and whose appointment, in the room of the Rev. F. F. Longman, to Calcutta—for which station he expected to sail on January 20th—was confirmed at the same meeting; and Mr. Gilbert S. Goodwin, of Liverpool, who has rendered valuable service to the Society in the advice given to it regarding the Society's ships.

The Chairman heartily welcomed these friends, and they briefly addressed the Board.

A report was read from the Anniversary Committee, recommending that the Anniversary Week, from May 8 to 14, should be observed in the same manner as last year, with the following exceptions:—The annual meeting of Directors to be held at the same time as the special meeting for the reception of the Report before the anniversary week; the annual meeting of members to take place on Monday afternoon, May 8th, from 3 to 4.30, in addition to the usual public meeting in Exeter Hall on the Thursday morning following. There will be a meeting of the Watchers' Band either on the Wednesday or Thursday morning, at 9.30.—The report was adopted, and the Chairman gave notice that at the next meeting of the Board he would move that Bye-laws 1 and 2 should be suspended, to admit of changing the dates of the annual meetings of Directors and members in accordance with the foregoing scheme.

Mr. J. H. Morley, of Western College, was accepted for service, as were also the following ladies:—Miss May H. Spence, B.A., of Belfast, and Miss A. T. Simmons, subject to passing the usual examination, and, in the latter case, to medical testimony.

The Directors fixed upon a site for a new mission station in Travancore, between Trevandrum and Quilon.

The Board approved the proposal of the Calcutta Committee that Babu Kalipada Banerjea be ordained, with the view of being appointed to the care of the South Village churches of the Calcutta Mission.

The request of the Rev. S. E. Meech, of Peking, to be allowed to return to England in the autumn of the present year, was sanctioned.

The Rev. S. T. Williams made a statement with regard to the scheme for establishing Homes for Missionaries. A friend had promised £500, and Mr. Williams hoped that very soon a third Home would be opened in consequence.

WANTED—A GOOD DESIGN.

THE membership card of the Watchers' Band does not give complete satisfaction, either as regards design or quality. The latter defect can easily be remedied; but the former requires the help of artistic taste and skill, and it has been suggested that an appeal in the CHRONICLE might facilitate the production of a suitable design which could be adopted for the new cards, that have to be provided before the end of March. Will members of the Watchers' Band, and other friends of the Society, kindly exercise their ingenuity, and aid us in obtaining a more suitable card? Designs to be sent in to the Editorial Secretary, 14, Blomfield Street, London, E.C.

YOUNG MEN'S MISSIONARY BAND.

THE meetings for February, which will be held as usual in the Board Room of the Mission House, 14, Blomfield Street, E.C., from 7 to 8.30 p.m., are as follows:—

Friday, Feb. 3.—Members' night: Prayer and Praise meeting; address by Rev. R. Wardlaw Thompson on "Some Conditions of African Work."

" " 17.—Monthly meeting; address by Rev. A. Bonsey; subject—"Ten Years in Hankow."

THE YENSAN OUT-STATIONS.

By Rev. Jonathan Lees, Tientsin.

(*Concluded from page* 8.)

I HAD to content myself with visits to some of the nearer villages only. Two days after the festival we held the service for worship in the new chapel at Yang-chia-tsai. The first good folks are very thankful and proud of their still unfinished house of prayer, which will seat about seventy. The old place is now to be used as a school only.

Solemn Communion at Yensan.

The Sunday services at Yensan were, of course, smaller in numbers, but very interesting. A good sprinkling came in from the villages to join in the Communion service. Three women were baptized. One had long been a devout Buddhist. Another was a bright girl of eighteen, daughter of an old convert. The interest shown in the Lord's Supper was so marked as to amount to a deep solemnity, and the service closed amid a silence which was in striking contrast with the habits of the people. Later, a deputation came to urge the more frequent observance of the Lord's last command. Not a few remarks made during this conversation were pleasingly indicative of a deeper and more intelligent spiritual life than one is wont to associate with these villagers.

The Ten Congregations in the District.

It may be convenient now to group together a few figures. Including the city, there seem to be the germs of not less than ten congregations in this district. Three of these are in rooms lent for the purpose. In six others chapels have been provided at a total cost of about 275 dols.,* and of this sum not less than 100 dols. has been given by the people, and very much more, if account is taken of personal labour given. The present total Sabbath attendance is probably over 250. As to the origin of these little congregations, two of the newer ones have grown out of the work at Yang-chia-chi, of which I wrote last year, and one is the outcome of the conversion of some workmen employed on the Yensan chapel. It should be added that the converts have given not less than 75 dols. during the last three months for various purposes. Just now, too, they are making a subscription in kind, a number bringing new grain in place of money, the grain to be sold for church funds.

It is not easy to say how many now profess to belong to us. The larger number are as yet unbaptized, and the growing tendency to take precautions before even placing names upon the roll of candidates makes that list also only a partial guide. There are now 180 names on this roll only.

Spiritual Life of the Converts.

An extract or two from my notes illustrative of the spiritual life of these converts may close this paper.

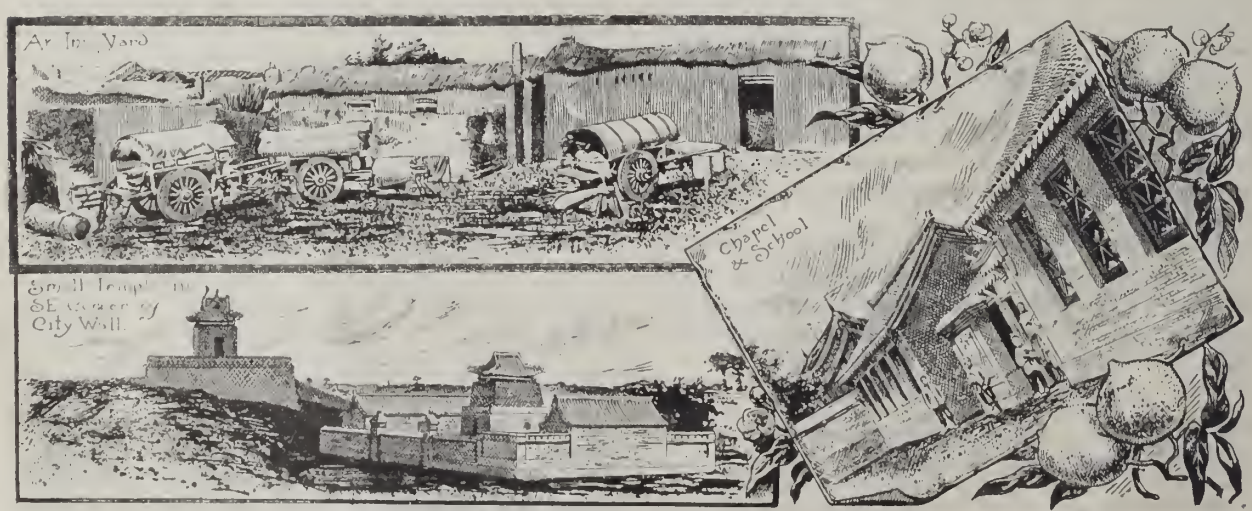
A man named Chang has long been a warm-hearted convert, ever ready to help. He had passed well through sore home trouble on account of his faith. But an old sin at length again enslaved him, and it seemed as though he would be lost. Then God used the story told in Matt. xvii. 14-18, to convince him of sin. Weeping bitterly, he said: "Yes, opium is a devil, who has often flung me into the fire." He went home to destroy his pipe. For four days he would see no one, nor did he either eat, or leave his bed. He refused help from medicine; said he would trust to prayer only. "I'll starve the devil; I'll die if I must, but I won't give in." God heard his cry, and he was soon back at the chapel, confessing his sin, but hoping that he was forgiven. His wife no longer persecutes him. His son was converted not long ago by hearing an exposition of a hymn. Two of his daughters and a son-in-law are also sharers with him in Gospel blessings.

Believers Die Well.

As in other lands, so here, it is beginning to be noticed that believers die well. Several cases have made a deep impression, but none more so than that of a young married woman who had only recently shown any interest in spiritual things. After two attacks of illness, in both of which she showed much alarm, but which were both checked, she seems to have fallen a victim to malignant fever, the disease running its course in a couple of days. It was noticed at once that she had lost all her fear, and, though frequently engaged in prayer, never shed a tear, or seemed to desire recovery. She said God had called her. Her one anxiety was to be baptized, but was content when reminded that salvation did not depend upon that, but upon the forsaking of sin and trust in the atonement of Christ. "Yes; I am sorry for my sin," she said, "and indeed, indeed, I trust in Jesus. My heart is at peace now. I only feared that I, perhaps, could not be saved without baptism." But it was her parting words to her relatives which made the deepest impression. To her blind old mother, she said: "When I die, do not cry, mother. I shall be with Jesus. Afterwards, when you die, and come to be with the Lord, we shall meet again." Calling her father-in-law, she took his hand, and said: "Father, you are sixty. Can you live another sixty years? *I* have something to rest upon now. Have you? Oh! be quick and repent of sin, and trust in the Lord. That's all I have to say." Her husband was next appealed to. Taking his hand, she said: "I am going to die. When I am gone, do not greatly grieve. There are no immortal men, nor is there any endless marriage" (*lit.*, husband and wife cannot have 600 years' wedlock). "Begin now to think why missionaries and preachers take so much trouble to preach. Oh! you must repent and believe, and then some day we shall meet again." Turning then to the preacher, she thanked him for his kindness, and added: "Be diligent in leading men to the Lord. Do not fear to labour." Like the rest, Chang had to leave to recover his self-command. He had hardly done so, when

* The buildings are mostly obtained on mortgage—of course much below their value.

NORTH CHINA MISSION WORKERS.



MORE YENSAN SKETCHES (*see* JANUARY CHRONICLE).

the dying woman called again to her mother: "Mother, when I'm gone, do not cry. Come, pray for me." Then she began herself to pray, but could only say "My Lord," when the end came. Who can doubt that the sentence had another ending than it would have had on earth? Next day Mr. Chang conducted a simple service at the house. When he had prayed, the blind mother also prayed, and this was her prayer:—

"O Lord, my daughter was given to me by Thee; she has believed upon Thee; and Thou now, Lord, hast received her (to Thyself). I thank Thee, Lord."

And the blind eyes were tearless. But then you see she is only a poor uneducated Chinese peasant. The dead girl's husband has had a near escape from losing his reason, and he and his father are learning to pray.

A COMMONPLACE LIFE.

"A COMMONPLACE life,"
We say and we sigh.
But why should we sigh and say?
The commonplace sun
In the commonplace sky
Makes up the commonplace day.
The moon and the stars
Are commonplace things,
And the flower that blooms
And the bird that sings;
But dark were the world
And sad our lot,
If the flowers failed
And the sun shone not;
And God who studies,
Each separate soul,
Out of commonplace lives
Makes His beautiful whole.

Monthly Messenger.

MONTHLY PRAYER MEETING.

THE next meeting will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., on Monday, February 6th, from 4 to 5 p.m. All friends of missions will be welcome. Recent information from the mission-field will be given. It is hoped that a large number will be present. The Rev. A. N. Johnson, M.A., will preside.

WE are glad to see that the short biographies, under the title "Missionary Pioneers," which have been appearing in the *Missionary Record*, the organ of the United Presbyterian Church, are to be continued. The January issue contains the story of this Society's first pioneer—Henry Nott, of Tahiti—together with his portrait, the latter being taken from an oil painting which hangs in our Board Room. The *Record* is published at the United Presbyterian College Buildings, Edinburgh; price one penny.

PROGRESS IN ANTANANARIVO.

The College, London Missionary Society,
Antananarivo, Madagascar,
November 21st, 1892.

DEAR MR. THOMPSON,—I have now been three months in the capital, and am feeling quite "at home" already, although so far from the home-land.

Both my wife and I have quite taken to the Malagasy, as we expected; and we have been the recipients of very much kindness from them, as, indeed, from all friends of missions here.

To say I am surprised with what I have seen in the capital does not, by any means, express my feelings. The intelligence and educational possibilities of the Hovas is astonishing to a newcomer. For the last eleven weeks I have been teaching in the College (1) Euclid up to book xi., elementary trigonometry; (2) English; (3) French. The latter is quite a new subject in the College, and is taken up with great interest.

Until able to preach in the vernacular, I have attached myself to the Amparibe Church. At the last Communion service I attended there, the number of communicants must have been quite six hundred. God has indeed, in these latter days, poured forth His Spirit.

On Sunday, November 13th, I had my first visit to a village church, accompanying the Rev. R. Baron to Ambohimanarina. The occasion was a very interesting one, the service being entirely for young men and women. There were representatives from eight local churches present, and about forty young people walked over the rice fields in the scorching sun from Antananarivo (members of the Amparibe Christian Endeavour Society)—one and a half hour.

After the opening of the service with prayer and Scripture exposition by the Rev. R. Baron, two young men from Amparibe, and a female teacher, gave short and stirring addresses. Mr. Baron repeatedly said how much he wished I could understand all that was said, it was so heart-searching and good.

Subsequently, the service was thrown open for the young people from Amparibe and other churches to tell in their own simple and beautiful way how they had been led to seek the Saviour. Their earnest manner—their very faces—bespoke the truth of their words. As the service proceeded the interest increased, and, though I could understand but little, I felt the Spirit of God present in a wonderful degree. The aged pastor of Amparibe told of how, in the time of persecution, the Christian fortitude and noble courage of the martyrs had quite won him for the same Master.

The results of this service we cannot fully gauge. Quite eight or nine answered to the appeal, and publicly confessed themselves disciples of the Nazarene; many also privately did the same. The service was not over until 1 p.m., having continued without a break for four hours. We took dinner with the young people afterwards in an adjoining church,

many remaining for private conversation and prayer late on into the afternoon. Oh, that some of our English ministers and friends could have been spectators, and for once have realised the great openings—the well-nigh unlimited sphere for work—there is in this land!

I regard this Sunday as one of the happiest days of my life. Surely it is a part of that hundred-fold given to all who forsake father and mother, brother and sister, &c.

I am glad to say that both myself and wife continue in good health.—With kind regards, I am, sincerely yours,

JAMES SHARMAN.

P.S.—Mr. Edmonds and his wife have arrived here safely, and are staying with us a few days.

LETTERS TO THE EDITOR.

SIR,—The United Committee for the Prevention of the Demoralisation of Native Races by the Liquor Traffic have now been carrying on their operations for five years. Amongst their number are to be found specially delegated representatives of twenty-one societies of a missionary, philanthropic, and temperance character. If all the various bodies thus represented contributed to the funds, and thus testified their interest in the work pecuniarily as well as by representation, the Native Races and Liquor Traffic Committee would not be in the unfortunate financial position in which they unhappily find themselves. But we regret to say that only six societies afford financial support, and that the sums received from the twenty-one societies represented only amount in all to £26 6s. With the most rigid economy such a world-wide work as that in which the United Committee are engaged cannot be carried out for less than £500 per annum, and this, alas, is not forthcoming. At the present moment individual members of the Committee have had to become personally responsible to their bankers in order to secure an advance which would enable them to pay their assistant secretary the arrears of his almost nominal salary. Unless a considerable sum from unexpected sources is forthcoming immediately, the Committee will have a still more serious deficiency in their accounts than was the case at their last annual audit, and they therefore make an earnest appeal to the supporters of the various missionary and temperance organisations to do *as individuals* what, in most cases, these societies feel themselves precluded from doing, and to forward contributions to the Hon. Sec. (the Rev. J. Grant Mills), 139, Palace Chambers, Bridge Street, Westminster. Unless this is done the Committee will be unable to continue their work. This would be much worse than a national disaster, for it would affect nations and races all over the world. It must not be supposed that the ratification of the Brussels Treaty has rendered the Committee's efforts needless. Even where that Treaty applies, constant vigilance is necessary to prevent or to rectify the violation of its provisions, and there are many parts of the world, to which the Treaty has no application, which call for, and are eliciting, the most strenuous efforts on the part of the Committee.—I am, Sir, yours obediently,

J. GRANT MILLS, Hon. Sec.

Dalkeith, December 19th, 1892.

DEAR SIR,—A friend in London, who is deeply interested in missions, wrote to me lately that there was no complete school of medicine for women in Edinburgh; and as I find that this idea is entertained by other friends of missionary work, both at home and abroad, I should be glad to be allowed, through your pages, to inform those who may think of becoming medical missionaries, that there is such a school in Surgeons' Square, Edinburgh, as also that it has been in existence for the past six years. Ten of the students have already fully passed and taken the triple qualification of the "Conjoint Scottish Colleges of Physicians and Surgeons."

This School can give the needed clinical instruction, being in association with the Leith Hospital, the directors of which admit its students and them only. The staff of lecturers, the class-rooms, &c., are all that is needed for a thorough medical education.

Connected with the School are also the Dufferin Scholarship, value £100; the Arthur Scholarship, conferring free education for the last four years of the course; and others of smaller value. The fees for the complete five years' course at school and hospital are only £90, as compared with £135 charged at the London School of Medicine for Women.

The Dean of the School is Dr. Sophia Jex-Blake, whose long experience in connection with the medical education of women is most helpful to the students under her care. Her wise counsel, I know, is much prized by the students of the Institution, and there is no reason for the apprehension of which I have heard that medical missionary students will be at any disadvantage as compared with others, or exposed to any special dangers.

There is another school in Chambers Street, and I believe the staff of professors is very good, but the students have had to secure qualifying clinical instruction in Glasgow, so that the half of their time must be spent in that city, as the examining board requires twenty-four months of attendance at a general hospital of not less than eighty beds. The facilities given to women students for study by the Royal Infirmary do not qualify.

Trusting you will find room for this in the CHRONICLE,

Believe me, yours obediently,

A. JANE SOMERVILLE.

DEAR SIR,—Your kind notice of the scheme for providing for the comfort of our missionaries on furlough, and saving them from the worry and loss to which they are now subjected, encourages me to report progress to you and your readers.

I have just received a kind offer of £500 from Mr. Trueman Mills, for the purchase of a house, and have every reason to believe that friends in North London will provide the furniture for it. The friends in Bradford have secured a house, and the furnishing is entrusted to the Ladies' Committee of the Local Auxiliary.

The list of subscriptions received will shortly be published.

If we can secure only £1,200 more we shall be able to start three more homes in London, and one on the South Coast. Five homes in London and four in the provinces will yield us an annual surplus of about £250, which will enable us in four or five years to reduce the charge to the missionaries.

Yours faithfully,

S. TAMATOA WILLIAMS.

Catford, January 12th, 1893.

FROM THE SECRETARY OF THE WATCHERS' BAND.

THE following branches have been lately formed :—

Branch.	Secretary.
Acock's Green	Miss Martin.
Bradford (Laisterdyke)	Miss G. Dawson.
Bradford	Mrs. F. Craven.
Coventry	Miss Frith.
Dewsbury	Miss E. C. Marriott.
Droylsden	Mr. J. A. Lee.
Eltham	Mrs. Penford.
Forest Hill	Miss E. Helps.
Gloucester (Tyndale Church)	Miss Hewish.
Sandown	Mr. W. H. Martin.
Taunton (North Street)	Miss E. S. White.
Upton	Miss M. A. Brown.
Ventnor	Miss F. C. Gover.
Wakefield (Zion)	Mr. F. U. Cook.
Worthing	Mrs. Stonehouse.

The attention of members and their friends is called to the competition for a fresh design for the member's card, which is mentioned elsewhere. H. L. Liddiard.*

* *Née* Hebditch.—Ed.

GIRLS' SCHOOL, GOOTY.

GIRLS' SCHOOL, GOOTY.

THE accompanying portrait group represents the Girls' School at Gooty, South India, with Mrs. Marler in the centre. We conclude that the two natives behind her are the two male teachers—one a Christian and the other a Brahman—who had to be engaged when the two female Christian teachers (Christina, the head mistress, and her sister-in-law Papamma, both estimable workers) left the school, one to be married, and the other on account of delicate health. The employment of men in such a school is, of course, not a satisfactory arrangement; but lack of trained women workers necessitated it. One of the native female teachers was formerly a scholar in the school. Her husband died of cholera in 1891, when that dread disease visited Gooty. It is hoped that she will turn out to be a useful worker.

The number of scholars, and also the daily attendance, has been gradually increasing. Bible lessons are given, and the children continue to learn Christian hymns, and sing them heartily. They also meet as a Sunday-school.

Arrangements have been made for the purchase, right in the centre of the town, of a more suitable building than has been in use in the past.

A JAPANESE GEORGE MÜLLER.

A JAPANESE orphanage, with 230 inmates, established and conducted by a young Christian Japanese; this is surely a sign of the progress of Christian influence in that interesting land. It is to be found in an old Buddhist temple at Kamachiamura. Its founder is Jujii-Ishii—the George Müller of Japan—whose history, very briefly told, is as follows:—He was born in 1865, in the Island of Kinsi. His parents, originally poor, succeeded in amassing a little property, and the father became a man of some importance in his district; but he attributed most of his success in life to his wife. Having had no education themselves, they were determined that their children, and especially their son, should have all such advantages as they could give them. First, he went to the primary school, and then for a year to a school seventeen miles distant. Here his mind came into contact with Christianity for the first time. He met with Peter Parley's History, in which was a picture of the Crusaders. A schoolfellow told him that the cross is a cabalistic sign, and, if worshipped in secret, enables the worshipper to work miracles. One day, as he sat, with other boys, by the riverside fishing, but with no success, it occurred to him to offer a prayer. At once he caught a fish. After another prayer, a second fish rose to the surface. He told his secret to a boy at his side, and with like results. The impression on all was considerable, and in Ishii's case was never effaced. From this school he passed to a famous one in Tokio. Great political excitement reigned at the time. There was much talk about assassinating Prince Iwakura. The students were amongst the most excited of the population, and when Ishii, after his year of study, was returning home, he was accused by a spy of being the intended assassin, and was thrust into prison. But after a sojourn there of forty days, his innocence was proved and he was released. Through what he regarded as this providential intervention, his faith in the Invisible Being was strengthened. Shortly after, he married the daughter of a former officer of Prince Iwakura. She has proved a faithful and devoted wife, and was baptized in 1886. Shortly after his marriage Ishii became a policeman in a distant town, leaving his wife behind him. In this employment he continued for six months, and then was compelled, through the vices into which he had fallen, to consult a doctor (Japanese), who, while attending to his body, gave him good advice, and, more, being a Christian at heart, urged him to concern himself about his salvation. Further, finding him to be a young man of more than ordinary capacity, he suggested that he should take up the medical profession and go to Yokohama, where there is one of the best medical schools in the country. Arrived in Yokohama, with a soul agitated on account of his sins, and full of new aspirations, he went to the Bible Depôt, but the good people there did not understand his case, and, perhaps, thought he came to make fun of them. In his disappointment, Ishii went to the Roman Catholics, who welcomed him, and for a year he studied in their school, and accompanied a priest on his missionary journeys. They went to his old home, but had little success. Moreover, he was struck by the priest's aversion to the Bible. Returning, therefore, to Yokohama, he bought a New Testament, and went in secret to see Pastor Kanamori. But he also made the acquaintance of Kuma Sumuja, the most highly-esteemed woman in Yokohama. He studied medicine, and, perhaps, even more, the Scriptures, and by this means, together with the spiritual help of his two friends, he accepted the God of the Gospel, and had his mind filled with that spirit of charity which had first drawn him to the Gospel. In 1884 he was admitted to the church. He had not yet found his true vocation; but in that same year an incident occurred that drew him towards it. He heard of two American Christians who, out of their poverty, had given four dollars towards the establishment of a Christian college in Japan. Struck by the fact of foreigners thinking of his country, he asked himself why he should not do something for it. Not waiting to finish his medical studies, he went at once to the town where his family were living, got hold of an unused temple, and fitted it up for evening classes for poor children. For four years this work went on wholly at Ishii's cost, but under the care of a native catechist. In 1885 he began, along with Mr. Cary, the first Protestant Christian work in his native province. Under the strain of his labour, and of the lessons he had to give to support himself, his health broke down. What was to be done? He did not like to be dependent on others. But following the advice of Pastor Kanamori and Mrs. Sumuja, he accepted the kind invitation of the chief doctor at the hospital in Yokohama to be his guest for three months. Then he resumed his studies; but again breaking down, he went into the country to practise and to make some money. Meanwhile George Müller had visited Japan, and Ishii, though he never saw him, yet heard of him through a fellow-student, and became penetrated with his spirit. Henceforward he would work for orphans. The first child he took up was a little boy whose mother was unable to support him. Then he heard of two heathen fellow-countrymen who had adopted two children, whose parents had died of cholera. Greatly moved by this noble example, he went to Yokohama and talked his wishes over with his two counsellors, and shortly after returned to Kamachiamura, sent for his family, hired a Buddhist temple, and opened his asylum. In all this he was greatly aided by his faithful wife. At first there were three children, the one he had already adopted and two others. He had no funds; but, with G. Müller, he believed that trust means taking God at His word. Shortly after, he secured his diploma of medicine, and a fine career might have been before him, but he gave it all up. His orphanage soon became known. Numbers of children were brought to him, and after the dreadful earthquake seventy orphans were received. He has had his faith often sorely tried, but it has never

failed. He wishes to make his establishment independent of support from without. The boys are being taught trades, and in time it is hoped the product of their labour will suffice for the maintenance of the three homes. The whole history is a striking illustration of the founder's favourite text, "A new commandment I give unto you, that ye love one another."

MISSIONARY PROGRESS IN INDIA.

THE statistical tables relating to all the Protestant Missions in India have just been published. They have been prepared under the auspices of the Calcutta Missionary Conference; but the figures have been collected with great care, from almost every mission station throughout the empire, and embody an immense amount of reliable information, which, though given for the most part in columns of figures, is well worthy of very careful study. The general results only can here be given. In comparing them with former tables, it should be borne in mind that these last cover not ten, but nine years.

The total number of foreign ordained agents in 1890 was 857. The Church of England had the largest number—over 100; and next, our own Society with 49.

To the ministers must be added, 76 lay teachers and 711 foreign and Eurasian lady agents—a large increase, since in 1881 they were 479.

The increase in the number of native Christians is less than was expected, though it is considerable. Hitherto reliable information has shown that the increase on each decade has been at an accelerated ratio; but the increase from 417,372 in 1881 to 559,661 in 1890 is not as large as was expected. This comparative decline will doubtless lead to considerable searchings of heart as to methods, principles, and results.

The advance within the Christian sphere itself is general, as the following figures will show:—

Native ordained ministers, 1881	...	...	461
„ „ „ 1890	...	...	797
Other native preachers, 1881...	...	...	2,432
„ „ „ 1890...	...	...	3,491
Congregations, 1881 ...	...	...	...	3,650
„ 1890 ...	...	...	...	4,863
Communicants, 1881 ...	...	...	...113,325
„ 1890 ...	...	...	...182,722

There is a growing desire to train suitable converts for Christian service, and if not to give them all the honour and confidence to which a great number of them are entitled, at least to give them full recognition as ministers of the Gospel, after due training and trial. And this is not only just and expedient, but necessary, for foreign agents can never be found in sufficient numbers to evangelise all India; and the creation of a greater supply of suitable native evangelists may be expected to tell powerfully in the spread of Christian truth among the heathen, the increase, discipline, and independence of the native churches, and the growth of the latter, in vigour and self-reliance, and toward self-support.

In few missionary spheres is education so powerful for good as in India, and nowhere is it more appreciated by at least the male population. It is pleasant, therefore, to find that it is so used by the missionaries generally, and that its extension is only limited by the scant resources of the societies in money and in Christian agencies, although male education is, I believe, the most self-supporting of all forms of service.

Male education takes three forms—theological and school training institutions, of which there were only 81, with 1,584 students; Anglo-Vernacular schools, which are so popular and influential with the upper classes and higher castes, numbering 460, with 53,564 students; and 4,770 Vernacular schools, with 122,193 scholars. But it is in female education that the advance has been most marked, and this, be it noted, is mainly owing to the influence of male education, especially in the Anglo-Vernacular schools. The girls' day schools in 1881 were 1,120, having 40,897 scholars; in 1890 the schools were 1,507, with 62,414 scholars. But it is in Zenana instruction that the advance is most marked; for in 1881 the houses open to Christian visitors were 7,302, in which were 9,132 pupils; whilst in 1890, the houses accessible had risen to 40,513, with, it is stated, 32,650 pupils; an evident mistake, unless it means scholars only, for the most important use of Zenana visitation is, not the opportunity it gives to communicate truth to the young by teaching, but to all women, by conversation, reading, and addresses; and as often there are several women in a zenana, who have much leisure, the value of such visitation will be apparent.

These are certain features of Christian work in India of great significance, of which statistical tables can take no account, and here they can only be suggested. Missionary influence extends far beyond these or any results that can be tabulated. This is proved—

1. By the great and growing numbers, in many parts of India, who, from the Scriptures, tracts, preaching, and schools have acquired considerable knowledge of Christian truth.

2. By the growth of sentiments and opinions averse to Hindu beliefs and customs, and having their root and justification in Christianity.

3. By the great number who profess respect and admiration for Christianity, and in secret a personal acceptance of Christ as their Saviour. It is the belief of missionaries of large experience that the former amount to hundreds, and the latter to tens of thousands.

4. Though the number of professing Christians is small in comparison with the Hindus, Mohammedans, Aboriginal Polytheists, and even Buddhists, they are increasing more rapidly than any of them.

5. And yet more rapidly are they advancing in education, moral strength, intellectual force, and social status.

E. STORROW.

TWO NEW WORKERS.

MR. ARTHUR FELLS, M.B., C.M., has sailed for Neyoor, Travancore, to release Dr. Fry for service as secretary and superintendent of the Edinburgh Medical Missionary Society. He has entertained the desire of becoming a missionary since he left school, and, having served an apprenticeship under a chemist at Warminster (where he joined himself to the Congregational church, and engaged in Sunday-school work), and studied medicine in Edinburgh, he is entering upon his future work with the deep conviction that medical mission work is the most Christ-like of enterprises, that it offers the means of gaining the readiest entrance to the hearts of the people, and that the need for such ministry is greatest in the vast heathen world. While at Edinburgh he took part in the work of the Cowgate Medical Mission, and was connected with the Children's Church belonging to that Mission, taking charge of the church during the latter part of his period of study. He also visited common lodging-houses, and helped at services for patients, evangelistic meetings, &c. The Directors are indebted to the generosity of Dr. Gauld and the Committee of the Old Ford Medical Mission for releasing him from an engagement into which he had entered with them. Prior to his departure Dr. Fells was united in marriage to Miss Jessie Reiach, of Edinburgh, who accompanied him to Neyoor. Ramsgate being Dr. Fells' home, a farewell meeting was held in the Congregational church there (of which he is now a member) on December 1st, under the presidency of the pastor, the Rev. J. B. Evans, the opening devotions being led by the Rev. J. Wall. Mr. Hinds and Mr. Pool, on behalf of the Sunday-school and church respectively, expressed hearty good wishes for Dr. Fells, who in turn addressed the meeting. The Rev. R. Wardlaw Thompson described the character of the work being done at Neyoor, after which the Rev. J. James, of Margate, offered a valedictory prayer. Dr. Fells' father also spoke.

MR. ARTHUR FELLS, M.B., C.M.

The Rev. JAMES LEVITT, who has been appointed to Calcutta, has, for the past four and a half years, been doing good and happy work as pastor of Tintwistle Congregational Church, Manchester. After teaching in a public elementary school, he entered Rotherham College with the desire to engage in foreign missionary work at the termination of his college course ; but circumstances subsequently changed his purpose, and, though he would have liked to go out to the mission-field when his friend, the Rev. J. Knox, started for Vizagapatam, they parted with the prediction by Mr. Knox that Mr. Levitt would, without doubt, follow him in due time. When Mr. Levitt went to Tintwistle the cause was a weak one, and the church building was in a bad condition. Through his efforts the sanctuary has been renovated at a cost of about £2,000, and the congregations have been very greatly increased. This pastoral experience has undoubtedly matured his powers and character, and he is spoken of as a hard-working and faithful pastor, and an excellent preacher and organiser. Of late, his wish to engage in foreign work has been powerfully revived, combined with a growing sense of duty. Leaving his people has involved a severe wrench, and, what is still more trying, he has felt it to be necessary for his wife and child to remain behind in this country for a time.

REV. JAMES LEVITT

WELSH MISSIONARIES.

By Rev. J. A. Jenkins, B.A. (Lond.), Secretary of the Local Auxiliary at Cardiff.

IT is perhaps well to mention that the above title applies only to Welshmen who have laboured in heathen lands under the auspices of the London Missionary Society. Other missionary societies have received the benefit of the services of noble and brave-hearted sons of Wales. One of the first helpers of William Carey, the founder of the Baptist Society, in his pioneer work in India, was a Welshman named Thomas. From that time until now Wales has not been behindhand in supporting the work of that Society. Not to mention the services rendered by our fellow-countrymen to the Wesleyan and the Church of England societies, Wales can show a record of which she may well be proud in the work done and now carried on by the Calvinistic Methodists, an essentially Welsh denomination, on the Khasian Hills. During the Jubilee, just celebrated, about £70,000 were contributed towards the prosecution of that work. The number of the converts and the intelligence and spirituality of the churches are constantly increasing. Several gentlemen connected with this Welsh denomination are now busily employed in bringing out a hymn-book for these Khasian converts, and "A Catechism on the Life and Death of Jesus Christ," just published in Welsh, by Rev. W. Lewis, of Pontypridd, has been translated into the Khasian language, and is being used in the Sunday-schools on the distant hills of heathen Khasia.

In this series of articles our attention is to be confined to what Welshmen have done for our own Society.

Those acquainted with the past history of our Society will undoubtedly agree that the start ought to be made with

The Early Missionaries of Madagascar.

About the end of the last century, when the eyes of the Christian people of England were opened by the Holy Spirit to their duties with respect to the heathen living and dying in unutterable darkness, the claims of Madagascar as being a large and populous island did not escape the attention of the Directors of this Society. A missionary, by name Le Brun, was sent out in 1814 to labour either in Madagascar or in Mauritius, as Providence might direct him. He settled down in the latter island, but was, at the same time, a true friend of many miserable slaves who fled thither from Madagascar.

Sir Robert Farquhar, Governor of Mauritius, had recommended the Directors of our Society to send missionaries to Madagascar, and strengthened his recommendation with the promise that he would do all in his power to help them. He did not proffer his advice without knowing the sad and degraded condition of the people of this island. In 1816 the English had sent their earliest embassy of friendship to the central regions of the island. In 1817, in four months after the English and the Hovas—the name given to the ruling race of the island—had met for the first time, a treaty was signed by which the slave trade was abolished on the island. At the end of 1817 David Jones and Thomas Bevan, two Cardiganshire youths, were sent by this Society as the first missionaries to the island.

The circumstances under which Messrs. Bevan and Jones decided to undertake this work were exceptionally striking. In the southern part of Cardiganshire there lived at this time a minister of the Gospel of great power as a preacher, and of still greater power as a devoted worker. His name was Phillips; and the place in which he lived was Neuaddlwyd, not far from the town of Aberayron. In 1810 the Independent ministers of the county of Cardigan and the neighbouring counties founded at Neuaddlwyd a seminary for the education of preachers who were too old to enter the regularly constituted colleges of the denomination, and also for preparing young men for the colleges at Carmarthen and Wrexham, and the Congregational colleges in England. Among the young men studying there were David Jones and Thomas Bevan. Dr. Phillips, the teacher of divinity, was deeply interested in missionary work. He had been reading a great deal concerning the needs of the heathen of Madagascar, and one night he had a dream, which impressed upon his mind more deeply than ever the sad and pitiful temporal and spiritual condition of the inhabitants of that island. The next morning he related his dream to the students, and asked: "Who will go out as a missionary to Madagascar?" From the far end of the school, without any hesitation, David Jones cried out: "I will go," and Thomas Bevan immediately followed with the same reply. They were both recommended to the Directors of the Society, and gladly accepted by them.

David Jones was the son of one of the deacons of the church at Neuaddlwyd. This is all that we can find out concerning his early life.

Thomas Bevan was born in the neighbourhood of Neuaddlwyd and was received into that church in his early youth. He was soon afterwards invited to devote himself to the work of preaching, and in order to prepare himself he became a student at the school in Neuaddlwyd.

A higher call, however, came to himself and his friend David Jones to enter the mission-field, and readily did they respond to it.

They were ordained as missionaries at Neuaddlwyd, August 20th and 21st, 1817. On the afternoon of the first day, prayer was offered by Rev. W. Griffiths, of Glandwr, and sermons were preached by the Revs. C. Jones, of Dolgelley, and J. Phillips, of Bethlehem. In the morning service the next day, prayer was offered by Rev. Ebenezer Richard, of Tregaron, one of the giants of the Welsh Calvinistic Methodist pulpit of his time, and father of the late Mr. Henry Richard, M.P.; a powerful sermon describing the sad condition of heathen lands and the need for missionary effort was preached by Rev. M. Jones, of Trelech, from the verse in the 13th chapter of Joshua—"There

remaineth yet very much land to be possessed" ; the usual questions with respect to belief and faith, and the reasons of the candidates for devoting themselves to this work, were asked by Dr. Phillips ; the ordination prayer was offered by Rev. Philip Maurice, of Ebenezer ; Dr. Phillips preached an impressive sermon on the duties of the two missionaries from the 15th and 16th verses in the 1st chapter of Galatians, and Rev. John Roberts, of Llanbrynmair, closed the meeting with prayer. In the afternoon, Rev. T. Griffiths, of Hawen, offered prayer, and sermons were preached by Revs. J. Davies, of Aberhafesp ; J. Rowlands, of Llanybri ; and J. Roberts, of Llanbrynmair. The services were most effective and impressive, and it is calculated that in this small village, in a sparsely-inhabited country, there were about 5,000 people present. The meetings were held, of course, in the open, under the canopy of heaven. The wives of these two missionaries were also members of the church at Neuaddlwyd.

Amidst the fervent prayers of thousands of the people of Wales, these two young Cardiganshire Welshmen, accompanied by two brave Welsh girls, whose names ought to have been recorded, left this country at the end of 1817, and thus won for themselves the glorious fame of being "The Early Missionaries of Madagascar."

IN the January number of *Medical Missions at Home and Abroad* is given the postal address of every medical missionary possessing a British qualification. It includes 164 names (against 156 last year), of whom 18 are ladies.

THE Wesleyan Missionary Society has sustained a heavy loss in the death of the Rev. J. C. Barratt, General Superintendent of its Missions in Germany. In early life he worked as a nursery and landscape gardener in Yorkshire ; from 1856 he fulfilled nearly eight happy years of incessant toil as a missionary in the West Indies ; and in 1865 he was sent to Germany. His end came suddenly. On Sunday, October 30th, he was at Munich, and preached his last sermon on the text: "Well done, good and faithful servant." On November 4th, after commencing to write a sermon, he retired to rest and died suddenly. The text of the unfinished sermon on his desk was: "Blessed are the dead which die in the Lord." Mr. Barratt's life and character add one more testimony that the Divine blessing still rests richly upon parental faithfulness, early decision, and entire devotion to Christ and His service.

DEATH OF TWO AFRICAN CHIEFS.

I.—SECHELE, CHIEF OF THE BAKWENA.

SECHELE, the Chief of the Bakwena tribe, is dead. On more than one occasion had the same news been reported ; but this time there was no longer any doubt. After a long and painful illness, during which time he was a burden to himself, he has at last been released. The news first reached us on our way home from committee meetings, but was no surprise to us, inasmuch as I had left him never expecting to see him again.

With Sechele's death there disappears a prominent character, not only in the history of South African missions, but of South Africa itself. But it is amongst us as Missionaries and Englishmen that he has an unique place, inasmuch as amongst his people, and when living on the Kolobeng River, Dr. Livingstone commenced his work in this country. Only

SECHELE, LATE CHIEF OF THE BAKWENA.

a few weeks since I had occasion to visit one of our outstations, and on my ride up the Kolobeng River came across the ruins of the old Bakwena town, and not far off those of the house in which the immortal missionary traveller lived. To-day these memorials have a pathetic interest to anyone acquainted with the history of their past. The two prominent men whose presence amongst the people had such an influence, though in different directions, have both passed away ; the one buried by a sorrowing nation in the beautiful Abbey at Westminster ; the other equally mourned for by a

sorrowing tribe, and buried in the only place of honour known by the Bechuana—the chief's kraal.

Not one living missionary knows the life and character of the dead chief better than his old friend and teacher, Rev. Roger Price, of Kuruman, who has written at my wish a brief sketch of the same. I cannot do better than enclose his letter without any comment :—

"Kuruman, November 6th 1892.

"Dear Mr. Williams,—Thanks for your letter of the 16th October. So poor dear old Sechele has got his release at last, after much weary suffering and waiting. I cannot tell you how glad I was to be permitted to see the old man once more—for it was Sechele still, although so much changed. To me it was inexpressibly sad to see him in his suffering, with but little left of his old intelligence, and eagerness to hear all that was going on in the world. He was fearfully changed ; but I shall never cease to be thankful that I saw him again, and all the more so, as the dear old man had been so long begging me to go and see him. Nor shall I easily forget the way he brightened up that last time I saw him. It looked as if he had determined that I should see a little of his old self. How soon after that he passsd away ! You may well say that he is missed. The church of the Bakwena will not be the same ; it will seem strange without Sechele. It would seem strange even to me, although the old man never was a member of the church in my time. But although he was never a member, he was always intensely interested in all that concerned the church. Sechele's knowledge of the Bible was simply marvellous. He had read it over and over again from beginning to end. The copy of the Bible which he habitually used was a sight for the pencil marks it contained. Nor was his knowledge a mere superficial knowledge—consisting of mere memory. He thought much about it, and had an intense admiration for it. There were certain parts of the Old Testament which he read and studied constantly, and with which he had a familiarity that was quite surprising. He was a great admirer of David and Solomon, particularly the latter. Probably you would find there is no complaint more common among Bechuanaland missionaries than that the people are so utterly wanting in that intellectual activity which would prompt them to raise questions about the Bible, and provoke discussions. They accept everything in the most unquestioning manner, and on this account a great deal of the life and interest attaching to mission work in other fields is almost entirely wanting in Bechuanaland. Sechele, however, was an exception to this rule. You know it was my habit always to spend the whole of Sunday in the town on the hill, dining with Sechele, whose hospitality I shall never forget. The interval between the morning and afternoon services was a pretty long one, especially during the summer months ; but it never seemed too long. I shall always look back upon the time thus spent in Sechele's company as, on the whole, the most pleasant and useful of my missionary life. He had generally about him some of the most intelligent of his people. Frequently, on these occasions, a question or questions would be started, arising from the morning sermon, which supplied a rare opportunity of giving instruction just in the form in which it was required, and which did not remain with the few who were present at one discussion. The whole thing would be retailed at the general sitting place—the *khotla*. I am glad to hear you say that you have decided to adopt the plan of spending your Sunday entirely in the town.

"Sechele was, nevertheless, hopelessly entangled in the heathenism of his country ; and so long as he had any physical power left to enable him to dabble in the superstitions and heathen ceremonies of his town and country, it

SEBELE, PRESENT CHIEF OF THE BAKWENA.

seemed impossible for him to refrain from doing so. But for all this he never ceased to be interested in mission work, and there was no more regular attendant on religious services or more willing helper in anything that required his service. He had an intense and never-ceasing desire to be a member of the church ; but I could as little see my way clear to admit him as he could to break off from his entanglement with heathenism oftentimes in its worst forms.

"The Bakwena tribe will verily seem strange without Sechele. The tribe, as it is now, may be said to have been made, or at least consolidated, by Sechele. His father was killed by one of the headmen of the tribe while Sechele was still quite young, and the chieftainship usurped. It was about that time that the Mantatu hordes passed through Bechuanaland on their way to the Zambeze, and Sechele himself was taken captive. Ultimately he fell into the hands of the great Matebele chief, Mosilikatse, who seems to have treated him with a good deal of kindness, and with whom he always continued to be a good deal of a favourite. When he grew up to be a young man, Mosilikatse permitted him to return to his people, amongst whom he gradually established himself as chief. He soon conquered the man who had killed his father, and he and that portion of the tribe which had adhered to him were brought into subjection with but little of the bloodshed and cruelty which attended such processes in those days. In fact, Sechele acted with such leniency and discretion, and manifested so much tact and shrewdness in the management of his people, that he soon became the most powerful native chief in that part of the country. It was about that time that Dr. Livingstone went to live with him. For him Sechele and his people have the most profound respect to this day. It was also about this time that the Transvaal Boers began to bring themselves into hostile contact with the native tribes on their borders. Sechele was attacked by them, but not conquered. Indeed he retaliated upon the Boers so successfully, that faint-hearted native chiefs living on the Boer border came with their tribes and placed themselves under Sechele. He now encouraged English traders to come into his country, and he and the tribes under him soon possessed themselves of guns and ammunition and horses, and became formidable opponents of Boer aggression. Sechele soon became the foremost of the Bechuanas in his love for the English, and took more readily than any other chief to civilisation. Happily for Sechele he has always had the support and counsel of one of the wisest and most reliable of natives in the person of his brother, Kgosidintoi, who survives him, and who, if spared, ought to be a help to Sechele's successor, his son, Sebele, who has a good deal of his father's ability, but little of his discretion and tact; and who is, moreover, likely to wreck himself altogether by drink. "R. PRICE."

I knew Sechele four years. When I arrived here he was still outside the church; but he did not suffer me to be here long without broaching what to him was a very important matter—his re-admission. Two years passed away, by which time he had become so infirm, and so unable to attend to the affairs of his people, that he passed over to his eldest son the chieftainship, and with it, of course, went the authority and legality of those heathen practices which are still being carried on in most Bechuana tribes to this day.

But, apart from this, I never once detected any desire to take any part whatever in them. After much hesitation, I admitted him to church fellowship, and from that day to the day of his death he was, I believe, a consistent follower of the Lord Jesus. It was a memorable day when he first sat down at the Lord's table. There has already appeared in a former number of the CHRONICLE an account of this, so I will not repeat it here. His age and infirmity prevented his joining us more than twice; but it was my custom every Sunday morning to have prayer with him in his bedroom, and on the first Sunday of the month to celebrate the Lord's Supper in company with a few others equally aged and infirm. The last time he partook was when the Foreign Secretary and Mr. Price were here, and on that last occasion, which must have been an exceptionally privileged one, his former teacher and friend, Mr. Price, presided.

I, on more than one occasion, did my best to get the old chief to discuss the grounds of his hope in Christ, but never succeeded. In this, however, Sechele was not an exception. I find it equally difficult to get members to speak of their religious experience.

Sechele died on the 25th of September, 1892. His exact age is uncertain; probably, it was between seventy-five and eighty. H. W.

II.—MANKOROANE, CHIEF OF THE BATHLAPING

REGARDING Mankoroane, paramount chief of the Bathlaping, who died on November 15th, after a short illness, the Rev. J. Brown, of Taung, wrote to the *Diamond Fields Advertiser*:—

"He was a sort of connecting link between the old heathen customs of the country, which we hope are destined soon to disappear, and the new state of things, which we hope will ere long make more rapid progress. The funeral was no doubt conducted with most, if not all, the ceremonies incident to old heathenism; and yet I was asked to go and bury him with a religious service, and I did so. A large crowd attended the funeral, and all were quiet during the service. The women were outside the crowd of men, and many sat with heads bowed down as if with grief.

"Poor Mankoroane! He and I had some misunderstandings during his life, but death has removed them all. Of him I formed brighter hopes than those that were roused by some of the other members of the royal family. He was bright and intelligent, and—as was then supposed—could not take European liquor on account of physical weakness. Some of this promise failed of fulfilment, and the enemy of so many became his enemy too. I could never forget, however, the difficulties and temptations of his position; and even yet I am not sure that some of my better-taught and better-placed fellow-countrymen may not have to give a stricter account of the temptations they placed in his way than the native chief will have to give of his weakness in yielding to them.

"The early part of Mankoroane's reign was marked by many troubles, and he was placed in a position which fully

tested all his powers. He followed the example of Mahura in agreeing with Waterboer in the Griqualand West disputes; and this led for a time to opposition from some other sections of the Southern Becwanas. The time of the filibusters was a grievous time to him and his people, losing, as they then did, the larger part of their wealth. To the English he was always a faithful friend; though those who had to come into more immediate contact with him as chief always needed a good deal of patience, and could never be quite sure as to what his next mood might be.

"In his family life, Mankoroane had, I suspect, an experience common to polygamists all the world over. His favourite wife for years was a comely woman, and intelligent; and I was a witness to a good deal of kindly care on the chief's part which is seldom found among Becwanas. His wife died not very long ago, and her death made a gap in the chief's life which has never been filled up.

"His eldest son, Melala, is the eldest son of the first and real wife; and, consequently, the succession is not open to dispute."

JOYFUL NEWS FROM MATEBELELAND.

THE monthly meeting of the Committee of Directors specially concerned with the African Missions of the Society, which was held on December 19th, was one of more than usual importance, as the report of the Foreign Secretary's visit to Bechuanaland was brought up for consideration. After various resolutions affecting educational policy and involving reinforcement had been arrived at, Mr. Thompson had the joy of reading the following encouraging letter which had reached him by the morning's post:—

"Inyati, Matebeleland, October 26th, 1892.

"My dear Mr. Thompson,—You will find the tone of this letter very different from any other I have ever written to you before. Undoubtedly the darkest cloud has its silver lining. But we have been a long time at this station without as much as seeing silver thread, not to mention the lining. At last God has given us, at Inyati, a pledge that we do not labour entirely in vain. Sunday, October 23rd, was the happiest I have spent since I was in the mission-field. It was the day I baptized the first convert at this station, and gave him the hand of fellowship to welcome him into the Church of Christ. Now I must tell you who this bold disciple of Christ is. He is the same *little Nicodemus* that I have written about more than once before. Perhaps you will remember the name—Matambo. He has been working off and on with me ever since I have been in the country.

"When I wanted him at first to come and learn he was very reluctant to do so. However, soon he got over his prejudice or fear, or whatever it might have been, and, in three months, he could read fairly well. Two years ago I came to know that he was praying to God to lead him straight. Ever since he has taken active part in services whenever asked to do so. Often on Sundays, when I had to start early to the villages, he would take family prayers with Mrs. Rees and the boys who were working with us at the time. All this he did in such a fine spirit and unassuming manner, that clearly revealed his deep convictions. Above all, his life shines and corresponds to his prayers. You may ask why I did not baptize and receive him into the Church ere now. I kept him back entirely on account of his age. He is still young, perhaps from sixteen to seventeen years of age. I questioned him closely about his convictions regarding sin, and Jesus Christ as a Saviour. His answer was what I have heard repeatedly from him before. He said: 'I have sinned greatly against God, such sins that I am ashamed of them now, and I wish God to take them all away, and wash my heart white in the blood of His Son.'

"Matambo's mother is a widow, and one of the greatest drunkards in the neighbourhood. One of his brothers, Maqamula, a soldier in the Ensugamini regiment, is an awfully cruel fellow. He was at home in the village at the time.

"During the week I told many of the old friends who attend services that Matambo was going to make an open confession of Christ on the following Sunday. All of them took it as a matter of course regarding him. The long-remembered day arrived. Three hours before service time some of the people were here.

"What we feared more than anything was that Maqamula would hear of Matambo's intentions, and would muster his companions and come here to make a disturbance and prevent the baptism. A few hours before service, my mind was very uneasy about Matambo's relatives. I went out and asked him if he had told his people what he was going to do that day. 'Oh, yes,' he said, 'I have told them all three days ago, and asked them to come here and see what I was going to do.'

"My heart was fixed, I went back to my study, and took it to the Lord in prayer.

"At service, there was a larger congregation than usual. Among the new comers were Matambo's relatives—only one little boy, who was herding, absent.

"I took for my text Matt. v. 15, 16: 'Neither do men light a candle and put it under a bushel,' &c.

"After the baptism I asked Matambo to say a word about what God had done for him. Here is a translation of what he said: 'My own people, and my friends, I tell you that I have turned from darkness into light. Now I begin a new life. All that I was before, and all that I have done, I leave everything behind and follow on straight in the path of God. I intend going on straight like this (holding out his hand), and not turning this way and that way (waving his hand to the right and to the left). We have heard about putting the candle under the basket; it does not give light to anybody there. I am not going to put my light under the basket, I am going to put it *on the top* of the basket, that all may see the light.'

"I am exceedingly glad to tell you not a word was uttered to interrupt the service, and no snuff passed round, which is very unusual.

"In the afternoon Matambo joined us at the Lord's Table to remember Him whom he confessed in the morning to be his Lord and Master. After sunset we had singing. Matambo concluded the day with a prayer. So terminated one of the happiest Sundays we have ever spent in our lives.

"With our kindest regards, believe me, yours sincerely,

"Bowen Rees."

Notice to the CHRONICLE'S *"Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

CHINA.

EXAMINATIONS AT AMOY.

THE annual united examination of the preachers and students of the three missions has taken place. We lay emphatic stress on this examination as an incentive to study the Chinese language in its character and vernacular, to understand the history of the Old and New Testaments as a means of obtaining sound exegesis, and to ascertain the style and quality of the preaching of our native staff. The study of ecclesiastical history, too, is eminently practical and useful in China, and I am pleased to find that the men in the grade Mr. Sadler and I examined were exceedingly well up in this subject. Christ in history in the past, and in the present as much as in the past, is a truth that cannot be too often and too fully dwelt upon. It is a wonderful lever in dealing with the masses in China. The argument of experience is the profoundest and most effectual and telling. We had above fifty examinees, the great majority of whom passed most creditably. We are expecting a much larger force next year, as we have eliminated from our programme two subjects that are purely academic. Men, to be of any power against heathenism, must have the Bible as a real, precious, ever-strengthening possession, and to secure this the Book of books must be known and understood by them. R. M. R.

THE SILK INDUSTRY.

THE Rev. R. M. Ross adds :—"When in Japan I was asked by a number of the Christians in Chiang Chiu to make inquiries about the silk industry, which is everywhere proverbially successful. An epidemic has appeared among worms in China, and the Chinese cannot eradicate it. We are hoping that ere long the remedy and preventive means will be at hand. What I want you to note is that the Totai of Chiang Chiu, the highest official of the prefecture, has interested himself in this industry, and, hearing that our members were moving in the same direction, he called one of the most influential of them, a doctor, who has great influence in the city, and has grown wealthy in his profession, to consult with him and the literati on the best ways and means of reviving an almost extinct industry. The doctor, Chin Eng by name, told me he met the Mandarin and literati, and discussed the merits and demerits of the concern most minutely, and the issue would have been signally successful but for the suspicion and mistrust among the educated classes. The Totai was disappointed, and has now promised to assist the doctor in this enterprise. Society in China is disintegrated ; there are no bonds of cohesion, and the Mandarin saw this, and hoped for the cementing material in our members. He despaired of achieving the project without the Christian element. Now the literati are outside, our members are starting work, and a large quantity of eggs will be here from Japan in a short time, and, if this scheme should prove a success, a large benefit will accrue to thousands from it. This is not the only occasion just lately that splendid testimony has been borne to rectitude and brotherliness among our members. In this and many other ways the leaven is working and manifesting healthful signs."

ENCOURAGING WORK AT HONG KONG.

VERY great encouragement has, during recent months, been attending the work of Union Church, for the pastorate of which the Mission set apart the Rev. G. H. Bondfield about five years ago. A spirit of prayer is prevailing, which is having its natural outcome in a development of the church life in all directions. Good audiences fill the church at the Sunday services, and not a few, especially among the soldiers, seem anxiously inquiring the way of life. The Sunday-school is larger than ever before, having a roll of nearly a hundred, with an average attendance of over sixty, besides a dozen or so in a branch school recently started at the Peak. Besides a well-attended Wednesday evening prayer-meeting, there is now a more informal meeting for prayer on Saturday evenings, as showing the spirit of which it may be mentioned that, at the meeting ten days ago, a soldier rose and asked prayer for his own conversion, and a week later, having in the interval come into clear light, himself took part in the meeting. A Sunday afternoon Bible-class for young men, conducted by a naval officer, and a Tuesday evening informal meeting for Bible reading for soldiers, are also being started, so that in every way the outlook on the church life is very cheering and hopeful.

INDIA.

UNION CHAPEL, CALCUTTA.

IN sending Rs.53.3.9 as a contribution from Union Chapel for the general work of the Society, the Rev. W. B. Phillips says :—"Ever since coming to India it has been my privilege to encourage both Indian and English Christians to have a share, however small, in God's glorious work in Africa, China, Madagascar, and the South Seas, as well as in India. So I have asked the Union Chapel friends

to agree to send the contents of our monthly prayer-meeting box. They have cordially consented. By this small but practical display of world-wide sympathy it may be hoped that hearts will be enlarged and efforts quickened for the heathen at our doors."

A VISIT TO BADURIA.

ON November 28th I went for two days to Baduria. There is a railway journey of thirty-five miles, and a pony or bullock-garry ride of twelve miles. As the train arrives at noon the ride is a very hot and dusty one. The road is very rough, and in many parts scarcely deserves the name of a road. I was just in time to address the boys' school. It is going on steadily, but has not increased during the year. We propose adding a vernacular department from January next. There is need of a middle vernacular course to come between the primary and higher class of education. Next morning I visited the girls' school, in which Mrs. Payne and others are so kindly interested. The girls were very proud to show their work, and seem to be getting on nicely. The great drawback is the short time during which they are allowed to continue at school. The roof of the mission-house was just half repaired, and had swallowed up all the Directors' grant for that purpose. But I was obliged to instruct Rev. Ishan C. Das to go on and complete the work, hoping that the remaining £20 might be somehow raised before the end of the year. We cannot leave our native preachers in leaky houses. Help towards this object will be thankfully received.

W. B. PHILLIPS.

CAUSE FOR GREAT HOPE AT ALMORA.

THE Ramsay School is going on well. Our attendance is increasing, and I am happy to say that the bitter feeling between the two "parties" in the town is much softened, so much so as to be a general subject of remark. I am led to place more and more hope and reliance on our work amongst the young, by our day-schools, Sunday-schools, &c., and have felt assured lately, in religious teaching in the school, that God's Spirit was working through this means for the extension of the Kingdom. God alone knows, but I believe we have cause for great hope.—Some time ago I started a kind of society or weekly club-meeting of Almora men, intended more especially to get together the old students of the College, and so keep up the friendly connection. I call it the "Literary and Fraternal Society," and we meet in the public library every Monday, and have papers, discussions, &c., on many topics, including religion. I always preside and sum up the discussions and so forth. We get about thirty men every week, mostly of the educated class, teachers, vakils in the courts, &c.—some of them belonging heretofore to the "anti-mission party." I don't wish to attach too much weight to such an enterprise, but I think it will be useful in various ways, and one gets opportunities of putting in the word in season. To-day (December 19th) we are to have a debate on Buddhism. E. S. O.

THE BHOTIYA MISSION.

I HEARD this morning from Uttam Singh, a former Bhotiya convert here, who has been working as a head-master in the plains. He agrees to undertake the Bhotiya Mission work, and writes in a very hopeful and devout spirit, evidently recognising our invitation to him as a Divine call to service. He is an excellent fellow, of considerable ability, and a member of the ruling family in Bhot. We rejoice at having secured a man so well fitted—*the* man in all the world, as it seems—for the work. I had the great pleasure, during a holiday, of taking a trip to the Pindari glacier with two C.M.S. brethren, and saw a little of the Bhotiyas then. It was a most glorious outing.

E. S. O.

WORK AMONGST WOMEN IN TRAVANCORE.

THE second annual meeting for Christian women at Neyoor was of unique interest. For the first time the chair was occupied by a lady (Mrs. Baylis Thomson), and all the speakers were women. About three hundred women were present. The topics of the addresses were—(1) The Bible-woman at home and in her work. (2) The secret of success; how to become soul-winners for Christ. (3) Honourable mention of women in the Bible: an encouragement to those who are called to work for Christ. (4) Efficacy and power of prayer. (5) Power of the Holy Spirit. (6) The Master's call to work: a special appeal for more voluntary workers.

ORDINATION OF REV. C. SUMANON.

THIS event took place at Neyattinkaray, in the Trevandrum district, on December 3rd. Mr. Sumanon takes the place of Rev. J. Seileyam, who died about a year ago. The chapel was well filled, all the male members of the Travancore Mission being present, including the new arrivals. Rev. J. Duthie delivered the charge, founding his remarks upon Col. iv. 7: "A faithful minister and fellow-servant in the Lord."

OPENING OF "THE LAW MEMORIAL CHURCH."

THE Law Memorial Church at Kadalmalaikunnoo, in the Neyoor district, which was opened on December 6th, is a very handsome, stone-built, tiled structure, which has cost a little over Rs.4,000, of which sum about Rs.1,300 (£100) were given by Rev. W. Law, of Tasmania. The pastor of the church is Rev. B. Manasseh, and the occasion was rendered all the brighter by the presence of the new missionaries, as well as Mr. Cartner, the builder, and Mr. Chatterton, the architect. To the foregoing notes from Dr. Fry we add a sentence from Miss Derry's letter:—"After the ceremony we had a specimen of

native music. The two chief performers were converted devil dancers, and their music has not lost its wild, weird, dramatic effect, though used for Christian songs."

MADAGASCAR.

"THE QUEEN."

TO-DAY (Novemher 21st) has been a time of rejoicing in Antananarivo, as this is the time of the annual festival held in honour of the Queen's birthday. The city has heen full of excitement ; huge fat oxen have been driven along the roads : geese, turkeys, and fowls have heen sold in thousands ; in every direction little parties have heen wending their way to pay visits of congratulation and to carry small presents to their friends ; and an hour or two since, just after sunset, the whole country, as far as the eye could reach, was illuminated hy thousands of torches. This fire festival is a very ancient custom, to which all classes cling tenaciously, and the sight of the dancing lights all around and in the dim distance is one not to be easily forgotten. Thus has Antananarivo to-day put on her holiday attire.

A GREATER REJOICING STILL.

BUT to many this 21st of November has brought even a fuller gladness, as the first instalment of the long-expected pocket edition of the Revised Bible has heen issued to-day. It has been a rich reward to see the faces hrighten up as these new Bibles were received by loving hands. The books are so light to carry, so clear in type, and so neatly bound, that it is a pleasure to handle them ; and they are also so low in price (from a shilling upwards) as to be within the reach of most. To-night two beautifully-bound copies have been presented by the Rev. J. Sihree, editor of this edition, to the Queen and Prime Minister—a most fitting gift on this day of gladness from that ever-generous and helpful friend of Madagascar, the British and Foreign Bible Society. Never was there so much Bible-reading in Madagascar as there is now, and thousands will welcome and prize these beautifully-printed hooks. May they he as the torches we have been looking at to-night, and spread far and wide through this great island the knowledge of Him who is the Light of the world!

YOUNG WORKERS FOR CHRIST.

AMONG the many encouragements which have been granted to missionaries in Madagascar in recent times is the sight of young workers moved by a most earnest desire for the salvation of others. I know of some eight or ten young Christians who are constantly holding special services, and seeking to hring their hearers to Christ. They seldom hold a meeting without seeing some direct result of their work. A few days ago, at a place called Fiaferana, they had as many as sixty inquirers. By personal conversation and prayer were these seekers guided to Christ. Some of the older ones were dark and ignorant. One old woman came peering in at the church door, saying : "I would see this Jesus of whom you speak." Most of the inquirers, however, were the young, in whose hearts the good seed of the Kingdom has long been sown. Let me commend to the earnest prayers of the members of "The Watchers' Band" these seekers after Christ and their earnest young guides.

TEMPERANCE WORK.

AT a temperance lecture, delivered yesterday (November 29th) at a suburhan church, sixty-five persons signed the pledge. Mr. Kingzett has, during the last few months, succeeded in persuading as many as 400 to take this important step. W. E. C.

SOUTH SEAS.

DEPUTATION TOUR IN THE HERVEY GROUP.

THE Rev. G. A. Harris, of Mangaia, returned to his station at the beginning of October after a forty days' cruise in the *John Williams* among the out-stations of the Hervey Group. After anxiously awaiting the arrival of the vessel for three months, she arrived at Mangaia on August 22nd, having come direct from New Guinea in forty-two days. Captain Turpie and many of the crew had been suffering from New Guinea fever, and were hardly recovered. The Mangaian churches gave them a handsome present of yams and other food worth £20. Mrs. Harris and two sons accompanied Mr. Harris. A fine breeze brought them to Rarotonga, where they found the students pursuing their studies under native superintendence, in the absence of Mr. Lawrence. At Aitutaki the captain of H.M.S. *Champion* was surveying to find a suitable harbour for a coaling station. There were nearly one thousand persons present at the Sunday afternoon service. Mr. Harris fears that strong drink is beginning to have its sway on the island. The islands of Penrhyn, Manihiki, Rakaanga, Pukapuka (Danger Island). Maike, Mitiaro, and Atiu were visited in turn. Mr. Harris is greatly concerned about the need for a supply of school materials on some of the islands, and the want of more frequent visitation and oversight.

THE Rev. Joseph Moore, who died at Congleton, Cheshire, on New Year's Day, was the last of the group of men who received, with Dr. Livingstone, their early ministerial training at Ongar, Essex. Mr. Moore was appointed by the Society to accompany Dr. Moffat to Africa, but the arrangement was cancelled, and he was sent to succeed Mr. Nott in Tahiti as far back as 1842. In consequence, however, of political disorder connected with the invasion by the French, he, with other brethren, left for England in 1844. On arrival in this country his connection with the Society ceased, and he accepted the pastorate of the Congregational church at Congleton, which he held for forty years, from 1848 to 1888.

THE NEW ARRIVALS IN TRAVANCORE.

Neyoor, Colachel, Travancore,
South India, December 6th, 1892.

DEAR MR. COUSINS,—The helpers for Travancore, consisting of Mr. Wills for Trevandrum, Mr. Gillies for Quilon, Miss MacDonnell for Neyoor, and Miss Derry for Nagercoil, whom you sent out in October, with many prayers, have arrived here safely, and have been welcomed with grateful praises. They reached Nagercoil last Thursday, December 1st, and in the morning we had a full and enthusiastic meeting in the Nagercoil Church to welcome them. On Saturday, 3rd, the brethren went with us to an ordination service at Neyallenkara, in the Trevandrum district, where they had an opportunity of speaking to hundreds of Christians who crowded to hear them. On Sunday Mr. Wills and Mr. Gillies had a busy day at Neyoor, where they each spoke three times at our services. To-day we are all going to the opening of the Law Memorial Church

THE NEW ARRIVALS.

in this district, where, in addition to the hundreds of our Christians, we hope to have a party of twelve Europeans. Such a party has not been seen for years in Travancore, if ever, and our hearts are full of gratitude to God for His goodness in sending us such an accession of spiritual fervour and power as these friends have brought with them. We can hardly think of it without tears of thankfulness.

I am enclosing a photograph of our friends, as they appeared on the afternoon of their arrival, under the shade of a mango tree in Mr. Duthie's compound at Nagercoil. If you could get this in the CHRONICLE I am sure it would be of interest to the many friends left at home, whose prayers have been answered by the safe arrival of their loved ones in this country. They are all well, in capital spirits, full of hope and enthusiasm. They send this message: "Hallelujah! Ebenezer! Jehovah-Jireh!" They praise the Lord for His goodness to them; they are delighted with the country and the people, and they ask an interest still in the prayers of all at home, so that they may be true-hearted, useful servants of Jesus, and that through them the time may be hastened when the light of God may shine, and the fire of God may burn upon the hearts of all the people in the land.

With kind regards, yours sincerely,

I. H. HACKER.

FOR SUNDAY-SCHOOL TEACHERS.

"*So do I.*"—A little while ago Fiji was visited by a German scientist and statesman—Baron de Hubner—who had travelled three times round the world. He remarked to the Rev. A. J. Webb: "I must say that the change that has come over these islands is wonderful; no candid man can deny it. What I want to get at is, how did it come about? I want you to tell me how you account for it." Mr. Webb replied: "I cannot account for the change that has taken place, except in one way. If it has struck you so forcibly, Baron, how has it struck me? You have seen only as a visitor; I have been here for years, and have seen it going on. I can only account for it in one way—I believe in God, and I account for it by the influence of the Holy Ghost." And he, a Roman Catholic and a foreigner, bowed his head reverently, and said: "So do I."

A Home-Thrust.—A story is told of an old Fijian chief and an English earl—an infidel—who visited the islands. The Englishman said to the chief: "You are a great chief, and it is really a pity that you have been so foolish as to listen to the missionaries, who only want to get rich among you. No one nowadays would believe any more in that old book which is called the Bible; neither do men listen to that story about Jesus Christ; people know better now, and I am only sorry for you that you are so foolish." When he said that, the old chief's eyes flashed, and he answered: "Do you see that great stone over there? On that stone we smashed the heads of our victims to death. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now, you! you!—if it had not been for these good missionaries, for that old book, and the great love of Jesus Christ, which has changed us from savages into God's children, you! you would never leave this spot! You have to thank God for the Gospel, as otherwise you would be killed and roasted in yonder oven, and we would feast on your body in no time!"

A Sunday Walk in Basutoland.—Yesterday being my first free Sunday, says Missionary Dieterlen, I started off, stick in hand, to see the Caffres on Mesité Mountain. Presently I met a tall, grey-haired old man, whom I had sometimes observed among my hearers. Supposing that he was on his way to some heathen festival, I said: "Where are you going?" "To church." "Really!" "Yes." "Then I have seen a miracle to-day." "What miracle?" "You are the miracle. This is the first time I ever saw any one of you going to church." "Oh! I go there every Sunday since the weeding was finished." "Have you any love for the things of God?" "A little." That "a little" pleased me. If Mapecha had said "much" I should have

distrusted him. I felt he was sincere, and I am hopeful about him. As we parted, I encouraged him to persevere. Will he be the first brand plucked from the fire in that corrupt village? Higher up I entered a Basuto village to call on old Monica, half-paralysed, who is always to be found squatting down beside her hut, with little naked children playing about her. I tried to say something suitable to this aged Christian. Her religion is very simple—a somewhat fatalistic submission to God. When in trouble the Basutos are always saying: "We must accept what God sends." They do little to struggle against events. Her son is a Catholic through his marriage with a girl who had been well brought up by the priests. He is a violent man, and talked to me of the way "in which you whites treat us, not paying the worth of our labour." Then we talked about Protestantism and Catholicism and he sought to draw me into controversy; but I resisted, and confined myself to speaking of the points on which we are agreed.

When I reached my Caffres, I was welcomed with something akin to affection. The aged chief, Juli, was sleeping on the grass. He lost his wife a few months ago, but, as he had two, one still remains. There is great scarcity, and the people draw in their girdles. The locusts devoured everything last year, and, if they return this year, there will be real famine, dispersion, and death. Presently Christian turned up, a true Pagan in spite of his name. He is noted for the spatulas he makes, which serve both as pocket handkerchiefs and toothpicks. He was sad. He had had two wives, but has recently lost them both. I saw also a great girl of twenty years, whom I have known for some time. Without asking, she went and called her friends to "prayer." I soon had a dozen hearers, and I did not fail to tell them how pleased I had been to meet Mapecha. "There is a man who at least goes to church and listens to what is said; that does not pledge him to anything. We don't compel people to become Christians. But it is foolish to remain at home and accept your position as Pagans without at least hearing the Gospel. Going on as you do, you will always continue ignorant, you and your children; and it will be your own fault." I told them about the Prodigal Son in the style of the country, and said that, when I next visited them, I should question them to see how much they remembered. I think the right way to evangelise these villages would be to sit on the ground with them and talk to them as one would at a Sunday-school. As to a school, the men seemed anxious to have one, that so their children might not be as ignorant as they are.

On my return I met a heathen seated on a stone by the side of a stream. I saluted him. "Is there anything new?" said he. "Nothing; only on Wednesday I hear there is to be a *pitso*." So we talked politics for a while, and then about the weather and the locusts. Suddenly he asked: "Is there anything new in the things of God?" Such a question I had never before heard from the lips of a heathen in Basutoland. I was astonished. I replied: "That things continue as they were. Some believe in Jesus and some do not. God calls all to salvation." "In the end they will all believe," said he. "But some will not believe. They will harden themselves, or death will come upon them before they have done so." "You are right." Presently his wife appeared. She had been bathing in the stream. Of course I had to submit to the usual questions: "Where do you come from?" "What is your name?" &c. After replying to each it was my turn to speak. I pointed to the tattoo-marks on her face, and said: "You can never wash them off, and that will vex you." "When?" "When you become a Christian, if you ever become such. But they will serve the purpose of humbling you and of leading you to wonder at the great love of God, who wishes to deliver you from darkness. First, you must seek to see your sins, and then you may ask for God's help." I had told her my name was Dieterlen. "What a difficult name! Titerelane! Titrilani! I shall say that near the Lerato stream I met a white man who was walking alone, that he was a missionary, that he spoke to me about God, but I can't give his name!" "That is of no importance. The important thing is that you should see your misery and repent. That is what you should remember of our occasional meeting."

PERSONAL ITEMS.

CHINA.—Miss Maoey reached Tientsin on October 23rd, having greatly enjoyed what she had seen of the work and workers at Hong Kong and Shanghai.—Miss Smith says it was a terrible shock to her and her companions to hear of the loss of the *Bokhara*, for they only missed the cyclone by two days. Had their ship not been delayed through stokers running away at Singapore they would in all probability have encountered the destructive storm. Miss Smith goes on to describe the wedding ceremony between Miss Edith Goode and Mr. Allardyce:—"The chapel was very prettily decorated with flowers, and was quite filled with English and Chinese guests. A great many of the latter had never seen an English wedding before, so it had all the charm of a great novelty to them; but what seemed to surprise some of them more than anything was that 'the bride looked pleased and happy.' They discussed the matter in little groups afterwards as a most remarkable phenomenon."—Mr. Terrell has been residing at Hiau-Kan for some weeks, being visited from time to time by members of the Hankow Mission.—The Rev. W. Muirhead, of Shanghai, was just able to add to his letter of Dec. 10th the following intimation regarding the missionary party on their way to Hankow:—"The friends have arrived, and apparently all well."

INDIA.—The Rev. J. P. and Mrs. Ashton reached Caloutta on November 17th; the North India reinforcements arrived there on the 29th of the same month; while the South India party landed at Madras on the 25th.—The Rev. R. J. Ward landed at Bombay in good health on December 19th.—The Rev. H. H. Theobald was much impressed with the hearty way in which the different societies in Calcutta act together. He says that the feeling produced by his first contact with the heathenism of Benares is one of powerlessness and almost desperation—it is so tremendous and deeply rooted.—Mrs. Lucas, of Bellary, has been very ill with fever, but is recovering, though still weak.—Miss Fooks has good news to tell of the outward voyage: "Two Cornish miners, who were going out to superintend mines worked by natives in North India, gave their hearts to the Lord during the passage. Many of us had been praying much for them. I have heard from one since being at Bellary, and he seems to be truly seeking to serve his new Master." Miss Fooks has already been on a tour through part of the district with the other Bellary missionaries, and has been exceedingly interested, particularly with Hospett, where she hopes to reside. "We have not done much at the language yet. Someone told us it was not more difficult than German; but this was certainly a mistake. It makes us feel rather hopeless to hear Mr. Lewis pour out a cataract of impossible sounds Sunday by Sunday." Even her very slight contact with heathenism makes Miss Fooks feel that "only a Divine impulse can touch the spirits of the pre-occupied Hindus into any kind of sympathy with spiritual truth, or ours

into any real power to reach and help them."—When the Travancore friends reached Nagercoil on December 1st the people, by means of arches, banners, wreaths, bouquets, showers of blossoms, songs, and salaams, did their best to show their gratitude to the Society for sending them. Miss Derry says :—"I like the way the L.M.S. is constantly remembered." Miss Derry has also been struck by the clearly-marked outlines on both sides of the picture which has opened up before her at Nagercoil :—"When you look at well-built chapels and schools filled with clean, intelligent, attentive congregations or classes, and hear of all the different bands of native workers and the work they are doing, when you see the lace and embroidery work employing so many poor women, the orphanages, boarding schools, reading rooms, the work of the Y.M.C.A. and Y.W.C.A., and all that is being done to elevate and evangelise, it seems so satisfactory and encouraging. But to walk through the parts where the heathen mostly congregate; to find you cannot go a mile in any direction without finding a roadside shrine; to lie awake at any hour of the night and hear the tom-toms, songs, and shoutings of some heathen festival, to know that of the hundreds of natives who are constantly traversing this main road so very few are Christians: these things make one feel that we want a great increase of workers, and mostly that we want the spirit of *first* missionaries."—The Rev. G. Satthianathan, the native pastor at Amaravillei, died on December 11th. He had fought a good fight, and had made a good impression, not only upon the Christian, but also upon the non-Christian population. The loss in the pastorate and to the Mission is felt to be a great one.

Madagascar.—The Rev. T. T. Matthews and fellow-travellers entered Antananarivo on November 12th, after the finest voyage and the best journey up country he had ever made. His "parishioners" at Ambatonakanga did not know when to expect him, and hence "there *was* astonishment, sensation, and smacking of lips when I stepped on to the platform on Sabbath morning. There were a good many sighs among the women and girls when they found that Mrs. Matthews was not with me."—Mr. and Mrs. Mackay had made every desirable arrangement for Miss Foxall's journey to Sihanaka.—Mr. Haile is translating some English story-books—such as "Christie's Old Organ," and "Jessica's First Prayer"—for the Malagasy children.—The last news from Farafangana was that Mr. and Mrs. Shaw, finding themselves still sorely in need of rest and change, had made preparations for departure from their station in December, should a suitable vessel call. Mr. Collins speaks of the invaluable work they have done in founding the Mission and putting it on a satisfactory working basis. The girls' school, begun by Mrs. Shaw, and carried on so successfully by her, will not only lose her valuable services, but also the help which Razarinia, the native lady evangelist, has for some years given to it, as the latter was to be married to Rajona, the governor, at the end of the year. The school now needs the constant superintendence of an English lady.

Africa.—The Rev. Howard Williams says it will be long ere he forgets the Foreign Secretary's visit to Molepolole. "I think," he writes, "all of us here had our torches relighted. How I wish we could have such visits a little oftener! Situated as we are, with so little to stimulate and keep alive spiritual life, it is no wonder if we get terribly discouraged at times."—Mr. and Mrs. Jones left Fwambo on September 6th. Having with them two young children, they found the long journey to the coast very trying. When they arrived at Chinde they believed their troubles to be at an end; but, alas! on October 26th their little boy, Howard, began to sicken. He died on November 2nd from malarial blood poisoning. He had endured all the rigours of the journey to be taken away almost in sight of home. All who hear of this sad dispensation will sympathise deeply with our friends. Mr. Jones has brought home with him a native of Mambwe to help him in translation work.

South Seas.—The Rev. W. E. and Mrs. Goward left Apia to visit the Samoan North-West out-stations at the end of October, and, as that was late in the season for starting, they expected to be away for three months. It is to be hoped that Mr. Goward will greatly benefit in health by this sea trip.

New Guinea.—At the invitation of Mr. T. Pratt, the Society's financial agent in Sydney, about twenty-five members of the New South Wales Auxiliary and several friends paid a visit of inspection to the new steam launch *Miro*, recently purchased for mission work on the Fly River, New Guinea. The launch steamed to Rose Bay, where speeches were made, and refreshments were served on board, after which the party returned to Sydney.—During a trip to Murray and Thursday Islands, Messrs. Chalmers and Dauncey twice lost the rudder of the *Mary*. Having had it restored at the former stopping place, they lost it entirely when near Bampton Island. Steering then with oars and sails, they reached Yaru, and there made another rudder of two of the hatch coverings, which brought them to Thursday Island. Mr Chalmers was in excellent health.—The Rev. C. W. Abel expected to be back among his people, with his bride, before Christmas.—The Rev. W. G. Lawes has had a most successful deputation tour through Australasia.

THE Rev. T. Eynon Davies, in the *Elgin Place* (Glasgow) *Church Magazine*, commended the Week of Self-Denial to the members of that church in the following terms :—"If faithfully and generally carried out, it will be fraught with good to ourselves as well as to the Society. It is not a mere *scheme* for raising money. Its first object is to bring closer home to the conscience of the church, and its individual members, the responsibility of carrying out the parting command of our blessed Lord. Union of hearts in prayer for this end is quite as important as the offering of money—nay, prayer must precede and accompany, inspire and hallow the gift. Especially would

we commend the plan as a means of enlisting the interest of the young in our families in God's work. A mere extra gift does not serve all the purposes of the suggestion. It is only a compounding where the other plan is not or cannot be carried out. Last year the envelopes distributed in our church yielded, from the limited number who responded, the sum of £20 17s. 8d. What would a week of *systematic self-denial* produce in a church of 700 members and their dependents, if it were generally carried out?" We are encouraged also by a kindly and appreciative reference to our magazine:—"We would like to secure a larger circulation of the London Missionary Society CHRONICLE in our midst. It is a remarkably well-got-up periodical, beautifully printed on good paper, with most interesting and artistic illustrations. The news it contains is always fresh and stimulating."

ON December 16th a sale of work, promoted by Emmanuel Church Zenana Mission, Bootle, was held. The opening ceremony was performed by Mr. James Smith, J.P., who explained that the proceeds were to be devoted to the Hospital and Mission for Lepers in Madagascar. The hall was made interesting by the exhibition of foreign objects and curios, maps and pictures of missionary work. The sale realised £30.

"THE HELL OF THE PACIFIC."

BEING unable to attend the annual meeting of the British and Foreign Sailors' Society at Manchester, the Rev. J. E. Newell wrote asking the Society to help to establish a Sailors' Rest at Apia, which is called the "Hell of the Pacific." The *Chart and Compass* asks: "Before Mr. Newell returns in January to the Pacific, could not something be done to establish this Rest, so that he could carry out the good news? Is there no lady of means without her niche who would like to take up this sailors' work at Apia and assist Miss Large? The British and Foreign Sailors' Society would give £5 towards, say, £50 or £100 required for this Sailors' Rest. The late John Williams, of Erromanga fame, and others of those early missionary heroes to the Pacific Isles, were directors, corresponding directors, and active co-workers with the British and Foreign Sailors' Society. We ask prayer for this hell of the Pacific."

In his letter, Mr. Newell said:—

"The port of Apia, Samoa, South Seas, is for nine months of the year full of all kinds of vessels. We have three monthly steamers, always two or more ships of war, and a number of merchant vessels, but as yet nothing definite and satisfactory has been done for the hundreds of sailors whose only refuge is the drinking saloon or the street of our harbour town. Apia has gained the unenviable title of 'the hell of the Pacific.' I have often heard it so described by captains of vessels. From the fact that almost every third house is a grog shop or drinking saloon, it must be confessed that the municipality of Apia, the local governing body, composed entirely of foreigners, does not set a favourable example to the rest of Samoa. I have tried to get the residents at least to establish a coffee and newsroom for the seamen. The drink interest is, however, so strong that it is hopeless to move such a community. And I do most earnestly appeal for practical help from outside to help to establish a Sailors' Rest. The appointment of Miss Large (late of Hampstead) to the charge of the school for half-castes and others at Apia, under the London Missionary Society, has done more to raise my hopes than anything else. Miss Large is a most earnest, able, and consecrated lady. Writing to me she says:—'In order satisfactorily to do my work I need a bigger schoolroom. I have sent plans of my proposed building, which ought to be a Mission School and Sailors' Rest. I want especially a coffee-room, a reading-room, and a caretakers' room attached.' I am anxious to get some help for Miss Large to carry out this part of her proposed design. There are friends who would help with the school, but so few seem to realise that the sailor needs help that I have little hope of much being done for that unless the British and Foreign Sailors' Society should be able to do something for us."

ANNOUNCEMENTS.

DEPARTURES.

MR. ARTHUR FELLS, M.B., C.M., and MRS. FELLS, appointed to NEYOOR, Travancore, South India, embarked for COLOMBO, per steamer *Ophir*, December 30th.

ARRIVALS IN ENGLAND.

The REV. D. PICTON JONES, MRS. JONES, and child, from FWAMBO, Central Africa, per steamer *Reichstag*, *viâ* Rotterdam, December 24th.

The REV. WALTER JOSS, from MADRAS, South India, per steamer *Victoria* at Plymouth, December 30th.

BIRTHS.

FAHMY.—November 28th, at Chiang Chiu, South China, the wife of Mr. Ahmed Fahmy, M.B., C.M., of a son.

CARNEGIE.—December 13th, at Hastings, the wife of the Rev. D. Carnegie of Hope Fountain, Matebeleland, South Africa, of a daughter.

MARRIAGES.

ALLARDYCE—GOODE.—November 10th, at Peking, North China, by the Rev. George Owen, the Rev. J. M. Allardyee, M.A., to Edith Goode, both of the L.M.S. Mission, Peking.

ABEL—MOXON.—November 22nd, at All Saints, Woollahra, Sydney, by the Rev. H. Wallace Mort, M.A., Rev. C. W. Abel, of Kwato, New Guinea, to Beatrice, daughter of Francis Moxon, of Woollahra, Sydney.

FELLS—REIACH.—December 15th, at 18, Pilrig Street, Edinburgh, by the Rev. J. Calder McPhail, Arthur Fells, M.B., C.M., of Neyoor, South India, to Jessie Kate Manson, youngest daughter of George Reiach, Esq., H.M. General Inspector of Fisheries.

DEATH.

JONES.—November 2nd, at Chindo, East Africa, Howard, youngest child of the Rev. D. Picton Jones, of Fwambo, Central Africa, aged one year and five months.

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